

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, FEB. 17, 1910

NEW SERIES VOL. XII. NO. 7

## GOLD, FRANKINCENSE, MYRRH.

(A. V. Rowe).

The long journey had ended. The star that had led them was arrested in its further movement, and now sent its beams streaming into the lowly place where lay in his mother's arms the Lord of life. Filled with awe in the presence of the babe, for they saw in him the messenger from the courts of glory, they worshipped him, bowing low in his presence, and in adoring wonder their whole being is surrendered in devout contemplation and prayers, while love and faith seek in some way to give expression of their joy. They had brought on their long journey from the far away land of the East treasures of rich and valuable nature. Faith had said we have found him, love had said we will serve and honor him. Then there was unlading of the burdened camels, and with joyful hearts they spread before him their gifts: "Gold, frankincense and myrrh." The very first thing that was ever given to Jesus was gold, bright, yellow, shining gold. The costliest of metals then, the costliest of metals now, the one metal by which all values in every land and of every kind are determined. Gold that somehow has served men in every generation, and for which men have sweat, and delved, wrought and schemed, counting no labor too great, no danger too threatening and for which men have bled and died. It is the metal of which your costliest presents are made, and which alone is worthy to be the setting of the rarest and most beautiful gems. Yes, when they opened up their treasures they presented to him gifts: GOLD, write it in big letters, GOLD. Is there somebody saying why this waste? What an incongruity, a poor peasant child, whose parents were unable to secure a night's lodging in the inn. What use can he have for gold? But will not another who loves say, that is right, pile it up before him, spread it out on the floor, let the dim light of the cave be reflected in all its deepest recesses from the glittering heap. Oh my brethren is there no lesson here for you and for me. Is there no need today for gold in his kingdom? or shall we bring that which costs but little? What shall be the measure of our love to him whose right it is to rule, and whose are the silver and the gold and whose we are and whom we serve.

## THE MEETING AT CLINTON.

(P. I. Lipsey).

It seems each year the Lord enlarges his grace to us. This time we had Bro. W. A. McComb to preach for us and the Lord used him to make his power known. Bro. McComb is a member of our church, having his home and family here, looking in on them occasionally as he goes to and fro. He is also one of the Home Board evangelists, who at a personal sacrifice is giving himself to evangelistic work because the Lord has laid it on his heart. This is the second time he has helped us in a meeting, the first time

prayer-meeting a week beforehand. The preaching was for two weeks and a day. We have received so far thirty-eight for baptism and still more by letter. A great many Christians were restored to joy and service, which means more than can be told. Nearly fifty young men and women heard and responded to the call to special service such as the ministry and home and foreign missionary service. We expect to have workers from this meeting in many parts of the world. I have seen meetings before in which the tide rose as high as in this, but I have never seen wave upon wave as we had this time, and I have never known more marvelous answers to prayer. People were saved in their rooms as we prayed for them in the church, some were turned to the Lord who had covenanted not to yield. We heard something of the worth of prayer. Great are his grace and power, and there is joy in many hearts and homes in Clinton and other places.

There is not now a student in Hillman College who is not a professed Christian. Our people fell in love with Bro. Jaudon and commend him heartily to churches wishing help in meetings.

## MISSISSIPPI FOR MISSIONS.

(A. V. Rowe).

### APPORTIONMENT FOR 1910:

Foreign missions .....	\$36,000.00
Paid to date .....	4,436.02
Home missions .....	\$26,000.00
Paid to date .....	7,681.71

If you have not made a personal canvass of the membership of your church for mission pledges from each individual man and woman, boy and girl, please try it this time. If the pastor cannot do it, let a committee do it. It will pay in contributions, it will pay in mission intelligence, it will pay in mission spirit, it will pay in spiritual power. "Let every one of your lay by him in store."

being a little over six years ago. Bro. McComb was converted and baptized into this church when a student in Mississippi College and left such a record as makes the people glad to hear him. His having been a student here, and now living here, and being a trustee of the college specially fitted him in knowledge of the people and sympathy with them, besides his other qualifications for the work among us. His preaching is true to the gospel and the Lord all the way through. The Lord used him mightily in his work. We were fortunate in having the help of Bro. R. F. Jaudon who is both a preaching and singing evangelist, who helped greatly in all our work. And the people came and prayed and sang and worked. We had a

## TIPPAH ASSOCIATION.

(R. A. Kimbrough).

The churches seem to be getting on as well as usual this winter.

Rev. W. J. Epting was with his Ripley people last Sunday, Jan. 16. He is doing well with this church. They have recently taken their foreign mission collection.

Bro. H. L. Whitten has moved from near Ripley to Ashland. He has several churches near Ashland and has moved closer to them.

Bro. W. E. Berry met his flock at Macedonia yesterday. He does a fine work in churches near his Blue Mountain home.

Dr. J. E. Buchanan began his pastorate at Union Church yesterday. Bro. Hargis gave up this work after some years of excellent work.

Prof. B. G. Lowrey leaves today for Colorado to visit his family where they have gone for health of a child. He will be gone two weeks or more. He is doing fine in his college work here.

The writer preached to good audiences here at Blue Mountain yesterday.

## News in The Circle.

By MARTIN BALL.

Evangelist J. J. Wicker will aid Dr. Cody in a meeting with the First Church Greenville, S. C., beginning next Sunday.

Rev. T. R. Waggener, of Athens, Tenn., has been called to McMinnville, same State. It is not stated what he will do.

Rev. E. Lee Smith has resigned the church at Winter Garden, Fla., after a pastorate of three years. His future plans are not known.

Rev. S. H. Campbell, of Troy, Ala., will take a tour through Europe this summer. His church has granted him a vacation. How nice that is.

Rev. J. M. Gurley, Pittsburg, Kan., has been chosen State Sunday School and B. Y. P. U. Secretary for Kansas. He will make his headquarters at Topeka.

The State-Mission Board of Texas has elected Dr. F. M. McConnell to fill the place made vacant by the resignation of Dr. J. B. Gambrell, who becomes editor of *The Standard*.

Dr. J. G. Bow, until recently one of the editors of *The Western Recorder*, has accepted the care of the Calvary Church, Louisville, Ky. He is one of our best preachers and pastors.

The church at Hopkinsville, Ky., has recently enjoyed a great revival. Pastor C. M. Thompson was aided by Evangelist T. T. Martin, of Blue Mountain. There were 60 additions.

While Dr. H. A. Porter, of Walnut Street Church, Louisville, Ky., was aiding Pastor Hulon, of Charlotte, N. C., in a meeting there were 85 conversions on Sunday. That was wonderful.

The church at Camden, S. C., called Rev. E. R. Pendleton, of Covington, Ga., but he was leading his church in building a house of worship and would not entertain the proposition. That was exactly right.

It appears that Calhoun City is without a pastor, and the North Mississippi Sunday School and B. Y. P. U. convention will have to seek other quarters. Announcement, with program, will soon be given.

Pastor F. R. Burney was with his Mt. Pleasant, Holmes county, church last Sunday. Good congregation and a splendid day. An increase of 25 per cent in foreign mission collection. Everything moving on nicely.

Editor E. E. Folk states in *The Baptist and Reflector* that he will sail from

New York March 5 on an eastern tour. The party is to be conducted by Dr. Junius W. Millard, of Atlanta, Ga.

They will spend one month in Palestine.

Evangelist Godon W. Hill, of Louisville, Ky., died last week in a hospital. He was undergoing an operation for appendicitis. His church membership was with the Broadway Church, Louisville. He worked with Evangelist Cates sometimes.

Many thanks to Dr. J. N. Prestidge for kind words said in a private letter.

Such encouraging words coming from the editor of *The Baptist World* helps one to live. By the way, *The World* is one of the best exchanges that comes to our desk.

Pastor Joseph Connell, of Van Buren, Ark., has recently closed a great revival in his church. He was aided by Pastor A. Fox, of Marianna, Ark., and Prof. James Brown, of Waco, Texas. There were 35 additions. This scribe organized that church.

Arrangements are being completed whereby the LaBelle Place Church, Memphis, Tenn., Rev. J. W. Gillon, a Mississippi product, pastor, is to be enlarged, the seating capacity greatly increased. It is proposed to expend \$15,000 on the improvements.

It is stated that the Illinois State Association will make application for admission into the Southern Baptist Convention at Baltimore. Dr. W. G. Throgmorton is the leading spirit in the Association. He is editor of the Illinois Baptist. Admit them.

The papers state that Dr. T. B. Ray and wife will sail for South America immediately after the adjournment of the Southern Baptist Convention. As Educational Secretary of the Foreign Mission Board he will visit the various mission stations in that country.

The Florida B. Y. P. U. Convention meets at Lakeland June 14-17. Field Secretary Arthur Flake, of Baldwin, is to be one of the prominent speakers. Mr. Flake is in great demand at the Sunday School Institutes and B. Y. P. U. Conventions. He is among the best.

We are sorry to learn of the death of Missionary John W. Lowe. A short while ago he was forced, on account of failing health, to leave his work in Japan and come to America. He was at Modesto, Cal., when he did. A splendid man and active worker on the mission field is gone.

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The Florida Baptist Convention met last week at Gainesville. The attendance was large and the sessions harmonious. The State Board reported no debt and a balance of \$621 in the treasury. The Board received from all sources \$67,043.11. The State Board laid out its appropriations on a \$11,000 basis.

Dr. Charles Manley, who was for twelve years president of Furman University, and now pastor of the First Church, Lexington, Va., reports to *The Baptist Courier* that his Sunday School gave \$100 for the endowment of the Basil Manly, Jr., chair of Sunday School Pedagogy. Drs. Charles and Basil are brothers of Capt. Jas. Manley, of Winona. They are all great men.

The second session of the Argentine Baptist Convention was held at Buenos Ayres Jan. 1. Six churches were represented by 24 messengers. Each church reported considerable advance. 83 were received by baptism during the year. During the year the churches gave \$1.56 per member to support the work in Chile. There are no anti-missionary, non-contributing churches in the convention.

The Gospel Missioners are terribly agitated over a division in the Baptist ranks. The Baptist Flag is having quite a discussion with itself on this subject. One cannot see how any more of a division could come than we now have. They will have absolutely nothing to do with the conventions and do not want a man who believes in the convention to preach to a church that leans toward gospel-missionism.

The Baptist World quotes a statement from the Louisville Times as follows: "Incomes have not increased, but everything else has, including demands upon the preachers. With an average income of less than a skilled mechanic, and a position that demands an expensive style of life the clergy are scarcely to be censured for airing their problems within their own circle." Wonder all church members can't see that.

Elder E. R. Henderson has returned from the Seminary on account of the temporary ill-health of his wife, and is open to work. He is of splendid Baptist parentage and has a clean record from childhood as any man among us. He is converted—has as Dr. Frost would say, an old-fashioned experience of grace. He loves the gospel and the pastorate. You will never have to apologize for anything he says in the pulpit or does out of it. Any church in Mississippi would be fortunate to get him.

R. A. Cooper.

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### THE MODUS OPERANDI, OR THE WAY IT'S DONE.

(P. I. Lipsey).

Did you ever see a hawk catch a chicken? You may think he made a bee line for it but he didn't, not if that means a straight line. No, he swooped down and darted at him in a curved line. There are two advantages in that: One is he gets there quicker, and the other is he lights on his feet and his feet on the chicken. If he went down in a straight line he would land on his head. It can be shown by a physical demonstration that a straight line is not the shortest distance between two points, that is measured in the time it takes to get there. A marble rolling down a hill or inclined plain reaches the bottom more quickly, not by going in a straight line but by rolling down a line that curves. By this means it acquires momentum and so makes more rapid progress. It gets there more quickly. Now that same principle holds in more things than marbles and hawks. Here's a young man who decides to be, say a doctor. He wants to get established in practice and make the best possible doctor. Does he make a bee line for the medical college? Not if his head's level. He goes to Mississippi College, acquires the momentum that belongs to the training and discipline of school and then turns to medicine with all the accumulated advantage and force that these months of study give. The medical colleges are now coming to the point of requiring this.

But that is not what I am coming at. When Jesus started the twelve out on their first tour of evangelism he said, "Go not into a way of the Gentiles and into a city of the Samaritans enter not. But go rather to the lost sheep of the house of Israel."—Mt. 10:5, 6.

You see the point. The Master's purpose and plan was to save the whole world, at least that was his design, and he proposed that the gospel should be preached to the whole creation. But notice the way he goes at it. The end unquestionably is the evangelization of the whole world but he doesn't begin by sending the disciples everywhere, but first to the lost sheep of the house of Israel. Don't think for a moment that their sympathies or their final efforts are to compass anything less than the Word, but the quickest way to reach that end is by way of those in your own borders. The momentum thus acquired will carry us sooner to our purpose. Now these reasons will show that this is the right way to evangelize the whole world, and indeed the only way that will be finally and completely successful.

First, it was Jesus' way. He had only a few years to live and work and he said I am not sent but to the lost sheep

of the house of Israel. With few exceptions his labors were confined to Palestine, to the Jews. And when he sent out the twelve he told them to confine their labors to their own countrymen. Don't make a mistake here. The end that lies on his heart is to save the whole world. This cannot be done by over-looking the fields in our own borders. Anybody who undertakes a different method from his does so upon his own responsibility and is answerable to the Lord Jesus. We have his example and command. Let us follow them. Another reason for this method for making state missions a necessary condition to the success of the world missions is that these disciples were not yet ready to propagate a world gospel. In the first place they didn't know enough. Their capital was very limited. The fundamentals of the gospel were largely unknown to them. We need a generation fully instructed in the first principles of the gospel and initiated into the deeper experiences of the grace of Christ. The prevalence of ignorance about the Bible and the things that accompany salvation is appalling in high places and low. A man doesn't have to travel out of Mississippi to find it. These people and people like these must be much enlarged and strengthened inwardly by the Spirit that they may give the gospel to the world.

The twelve were not only ignorant but did not have the Christian spirit. The next time they passed through Samaria they wanted to call fire from heaven to destroy the inhospitable people; and the Master had to rebuke them: "Ye know not what spirit ye are of. The Son of Man came not to destroy but to save life." For these reasons they were not a good sample of holiness, and the world needs not only to hear the gospel but to have it shown them in life. The greatest obstacle, according to the testimony of foreign missionaries, to the progress of the Word in heathen parts is the conduct of men who go from Christian countries but lead wicked lives. There are two reasons that the China inland missionaries have been so marvelously successful. One is that they are a finer type of Christian manhood and womanhood themselves, undertaking to represent the fulness of the gospel of Christ and the other is that they do not have degenerates of western nations to live there and counteract their teaching and example. Let us thank God that there are some places in China where missionaries can go and foreigners in secular business or without business cannot.

When the gospel makes good in the homeland it will become invincible in foreign lands. When we can treat the negro with absolute justice and kindness; when we can make it safe for foreigners in our gates, we will not find it so hard to bring all the nations to the presence of the Lord.

Brethren, write me if you are concerned.

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Again, we have got to evangelize our own land and keep it evangelized that there may be always ample force to sustain its representatives abroad. There is an old saying that an army goes upon its stomach. I don't know that it differs from the rest of the world in that, but everybody knows that an army must be kept in communication with the commissary. When the war began between Russia and Japan, the first move of Japan was to destroy or bottle up the whole Russian fleet in the East that the sea might be open to send supplies and recruits across to Korea and Manchuria. Otherwise they would have had no chance whatever. Russia's failure was due largely to the incomplete condition of the Trans-Siberian Railway, the only artery for supplying the army at the front. The conflict for existence and victory today is the battle of the budget. The supplies of men and money, of sympathetic, prayerful support must come from the gospel in its fulness preached at home. We have hardly begun to develop resources, to bring the forces into line for the conquest of the world. The battle for world conquest by the gospel was lost in the first centuries, was lost and is not won today because the hands in which the kingdom was first established did not maintain it at home. Paul did his work well and many missionaries after him and going to the regions beyond, but somebody failed back at home, and there was a fearful collapse and their last state is worse than the first. Here at home are the reserves for bringing in the kingdom for the whole earth.

And then the man who professes interest in souls merely because they are distant may well question the genuine Christian quality of his motives. It may be easy to imagine an interest in somebody on the other side of the world but it is more likely to be genuine and more effective for accomplishing its purpose if accompanied by a good, healthy, cheerful contribution to state missions.

### MT. OLIVE.

(N. R. Stone).

Dear Readers:

Can you afford not to send your pastor to Atlanta, Ga., to the Broughton Bible Conference? Six addresses each day—from March 3 to March 13, by these speakers: F. B. Meyer, London, Eng.; C. I. Schofield, New York; A. C. Dixon, Chicago; A. T. Robertson, Louisville, Ky.; Melvin E. Trotter, Grand Rapids, Mich.; W. R. Moody, East Northfield, Mass.; James M. Gray, Chicago.

If one hundred of Mississippi's Baptist preachers will go and sit under that tremendous power for 10 days, our contributions will be doubled, and such a revival as Mississippi has never known will come "from the presence of the Lord."

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## THE LAYMEN'S MEETING.

The Interdenominational Laymen's Meeting, which had been largely advertised by local Secretary S. R. Whitten, materialized splendidly on the first evening February 8th, there being present in the great Coliseum Building approximately 1,500 people. Mr. Marcellus Green, a prominent lawyer of Jackson, presided over the meeting. Prof. H. L. Whitfield, president of the I. I. & C., led the opening prayer, and Mr. S. R. Whitten local secretary, read the scripture lesson.

Mr. Morney Williams, of New York, chairman of the New York Board of Charities and Correction, and a prominent New York lawyer, was the first speaker, whose subject was The Significance of the Laymen's Movement, and well did he set out before the great audience its meaning in words not soon to be forgotten.

The World Field and its Inviting Aspects was the theme of an able address by Rev. Theodore D. Bratton, bishop of the diocese of Mississippi, of Jackson.

The third and last subject of the evening was America's World Responsibility,

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discussed in a cyclonic manner by Rev. W. R. Dobyns, of St. Joseph, Mo. His facts and figures were really bewildering, but it was a powerful address and cannot fail to heighten the appreciation of every one who heard of our great country and its almost limitless possibilities, physical as well as religious.

Space forbids that we should give even samples of the many ponderous facts presented and emphasized by the many speakers of this great meeting.

Dr. Edward W. Capen, Ph. D., of Boston, Mass., was the first speaker for Tuesday morning. He spoke on the Call of the East, in stirring words, followed by his son, Dr. Samuel B. Capen, of Boston, Mass., on The Ready West. These addresses were complementary to each other, one the call and the other the response.

Dr. J. T. Henderson, of Bristol, Tenn., Secretary of the Laymen's Missionary Movement of the Southern Baptists, followed on The Adequate Missionary Power.

This was one of the best, fairly

bristling with suggestions of sound business methods and policies.

Dr. M. D. Eubanks, a missionary from China, spoke to the edification of all on The Evangelization of the World in this Generation. He made it look like we could do this thing and moved many to cry out: We will do it.

Mr. J. Campbell White, of New York, General Secretary of the Laymen's Movement, being detained in Memphis by sickness, had been slated to speak on The Weekly Offering and the Every Member Canvass. As he could not get here he sent a fine paper which was read before the convention.

Dr. W. W. Pinson, of Nashville, spoke on The Organization Needed in the Adequate Missionary Policy, being followed by Dr. Clay Lilly on Systematic Missionary Education. This was a most sensible and practical address, closing the exercises of the morning.

The first speaker in the afternoon was our own B. G. Lowrey, who emphasized the duty of liberal giving, meeting the expectations of his many friends. He was followed by Dr. Eubanks who spoke on the Evangelization of the World in this Generation, emphasizing weekly offering in prosecuting world-wide missions.

Dr. J. T. Henderson, of Bristol, Va., spoke on the great advantage of enlisting every man and woman in the churches. The last speaker for the afternoon was Dr. Clay Lilly, who spoke very instructively on proportionate giving, showing that 95 per cent of all our gifts are used at home and only 5 per cent abroad. At that juncture a telegram of greeting was received from the Laymen's Convention in session at Memphis and greetings returned by wire to Memphis.

Viewed at a remove of a week from the close of the convention it appears that there is no doubt about the large

ounced his subject Missionary Signs boards. The next was a thrilling address by Rev. Willis R. Hotchkiss, who has spent fourteen years as a missionary in British East Africa, his theme being Light in Darkest Africa. This was one of the greatest addresses of the meeting — the speaker was a Quaker.

After a very tender season of devotional exercises conducted by Dr. Lilly, Dr. T. B. Ray, Educational Secretary of the Foreign Mission Board, delivered a strong, sensible address on The Reflex Influence of Missions. The next speaker was Hon. Joshua Levering, of Baltimore, President of the Southern Baptist Convention, who discussed in a strictly business way the question: Will Missions Bear Investigation? Having been one of the 60 laymen who toured the world at their own expense to make a thorough investigation, he declares emphatically that mission work will bear investigation from a business point of view.

Dr. Lilly then presented in a vigorous way the Bible and Missions. The World's Debt to the Missionary was then presented by Dr. R. W. Patton in a very practical and impressive manner.

The afternoon of Thursday from three to five was given for denominational consideration of the lines on which each one would work. Each denomination met in one of its own churches, the Baptists meeting in the First Baptist Church, some 200 strong. All the churches of Jackson combined are undertaking to raise \$10,000; the Methodists are undertaking to raise \$3,300; the Baptists, \$2,700; Presbyterians, \$2,500, and the Episcopalians, \$1,500. The Baptists present from the State agreed to urge the envelope system in raising money, and that all funds raised for missions should be divided according to the proportion suggested by the Southern Baptist Convention and ratified by our State Convention, which is \$2.00 for home missions, \$2.50 for State missions, and \$3.00 for foreign missions. Weekly gifts were strongly urged as being both scriptural and wise.

We must not fail to mention Mr. Wm. A. Evans, a business man of large affairs in Cincinnati, who has left business for 6 months to lead the singing for these laymen in their meetings. He contributed greatly to the success of the meeting. Also justice demands that large credit must be accorded Mr. S. R. Whitten, the local secretary. He spared no pains to make the meeting the greatest success. He is a great worker. Also this report would be incomplete without mentioning the name of Miss Stella Wilson, Mr. Whitten's untiring stenographer, and Miss Myrtle Bailey, one of his secretaries.

L. E. Barton says: "West Point's offering to foreign missions will almost certainly reach \$2,000. We took the col-

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benefit the meeting proved to Jackson and to all those who attended these great meetings.

In another column will be found a report of the recent meeting at Clinton, conducted by Evangelist McComb.

Rev. J. G. Murphy, who recently left Flora to accept the pastorate of the church at Norwood, La., while a little lonesome writes very encouragingly of the outlook for the Baptist cause at Norwood and expresses himself as being happy in his work and certain that the Lord led him to his new field.

Some time ago we called attention to three of the Home Mission charts. We now call attention to the three additional ones. They are interesting, instructive and impressive. Send 25 cents to the Home Board, Atlanta, Ga., and these three will promptly go to you.

Griffith Memorial, of which Geo. W.

Riley, is pastor, had two strong men and good services on last Sunday. Pres. B. G. Lowrey, of Blue Mountain College, spoke at 11 a.m. on the "Why and How of Giving" and Dr. J. S. Porter of Richmond, Va., at night on foreign missions. There are to be five factories located in that part of the city, which will greatly enlarge the field of the Griffith Church and her possibilities.

Teachers' Handbook of Mississippi History by Dr. Franklin L. Riley, of the University of Mississippi, is just from the press of the B. F. Johnson Publishing Co., Richmond, Va. It is well bound in cloth, contains 128 pages and sells for 40 cents. The aim of the book is to lighten the burdens of teachers and stimulate pupils to independent thought and effort, and to enrich students in a knowledge of Mississippi history.

We received four reports of the great revival at Clinton, written by four different persons. We have read all of them with much interest; but, as Pastor Lipsey's was in and set up before the others came, and as the reports are substantially the same, we use his and leave out the others. We greatly appreciate the interest the good people took in reporting the meeting.

We are still filling orders for Peulon's Notes on Sunday School Lessons for \$1.00, Tarbell's Teacher's Guide for \$1.00, Book of Matthew for 5, 10 and 25 cents per copy, according to binding, and all Sunday School helps, including maps. Also we are well prepared to furnish any good book at publisher's prices.

L. E. Barton says: "West Point's offering to foreign missions will almost certainly reach \$2,000. We took the col-

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lection this morning and the amount is now just about the \$1800 mark and I feel pretty sure that the round up will bring the other two hundred. A number of givers were absent. The crop failure around West Point was the worst in the State and the worst for many years, but our noble people rose to the emergency and gave largely in spite of conditions."

The Convention Board of Louisiana has arranged with the Home Board of Atlanta to have Evangelist Price spend the next six weeks in that State, delivering his sermon on "The Winning of the South." Secretary Ware, who will accompany him, has arranged an itinerary that will practically cover the entire State, beginning the 20th inst. We expect to hear good things from this campaign. Bro. Price conducted a similar campaign in Mississippi last year, and has been asked to repeat it this year, but on account of other engagements will not be able to do so.

## TO CHURCHES OF YALOBUSHY BAPTIST ASSOCIATION.

(M. J. Derrick).

My Dear Brethren:

The Foreign Mission Board of our Southern Baptist Convention has asked me to act as vice president of the board in our association. I take this means of addressing a few words to you. I discover in referring to the minutes of the association of last year that we have twenty-one churches. The whole association gave to foreign missions last year, the amount of \$443.70. Of these twenty-one churches, ten gave this sum, leaving eleven giving nothing at all.

It strikes me that none of the churches giving the above named amount are hurt by their generosity, but it is a very sad commentary on those who gave nothing to the spread of our blessed Redeemer's cause in the world.

I see again that we are asked to give to foreign missions this year \$525. This makes only \$62.30 more than was given last year. Now brethren this amount can be raised as easily as falling off a log! Who among us believes we are not able to do it? The question is are we willing to do it? I wish to suggest that the contributing churches can do this as easily as not. Let the churches that gave, average an advance of \$6.03 and the amount asked for by our Board will be raised. But what about the other eleven? Surely they must not be overlooked. It would do them untold harm not to have some part in this great work of our Lord. They are Missionary Baptists, they say.

Done by the order of the Church in conference this the thirtieth day of January, nineteen ten.

DR. A. J. HALL Mod. Prot.  
CHESTER WILLIAMS, C. C.

were "Omniscient." Now brethren, one and all, let's forget the past and all of us, every church, every member, be found in the contributing rank this year.

If we will all do just a little better we will raise our part, and go on beyond. Let every pastor sound a clear and positive missionary note. Much depends on the pastor. Brethren, we are God's appointed leaders. Here is my heart and hand to help you all that I can. If I can serve you call on me. If you desire a visit to your church let me know and if you will set some time that will not conflict with my work I'll gladly come.

## PRAY FOR US.

(Chas. L. Lewis).

Our little son, 14 years old, is still very sick with typhoid fever. This is his 11th week with it. Hope all who pray will not forget us in these days, weeks and even months of most awful gloom.

Yours in deepest sorrow.

Clinton, Feb. 14.

## RESOLUTIONS OF APPRECIATION.

WHEREAS, our beloved pastor, Dr. Jno. A. Held, has been persistently called to another field of labor, and,

WHEREAS, he feels it his duty to accept said call, having for the second time tendered his resignation, and asked to be relieved from the pastorate of this church, and,

WHEREAS, we feel that, in giving him up to another field, we suffer the loss of a man of untiring energy, as pastor, worker in the Sunday School, leader of the young people, and teacher and instructor of us all.

## BE IT RESOLVED THEREFORE:

1. That in accepting his resignation, we do so with reluctance, and hereby express to him and his faithful wife our tender regards and high appreciation of their earnest and efficient work during his pastorate, which terminates with the last Sunday in February, nineteen ten.

2. That we commend him for his splendid gifts as an organizer and tactful leader, and untiring patience in winning and holding the young people, whose enthusiasm, consecration and usefulness in the Baraca and Philathena Bible classes, has made our Sunday School one of the best in the State.

3. That we greatly appreciate and especially commend his earnest zeal for the CAUSE OF OUR MASTER, his fervent ministry and tender heart, by which he has won many of us to God and to a better life.

4. That in accepting his resignation, not only does the church feel her great loss, but our city a valuable citizen, and the community a friend, whose life during the four years' pastorate, through his earnest prayers, preaching and teaching, has been of such worth, that it will tell in future years in the lives of all who come in personal touch with him.

5. That we spread these resolutions upon the minutes of our church, send a copy to the Baptist Record at Jackson, one copy to the FIRST BAPTIST CHURCH at Taylor, Texas, and tender a copy to Dr. Held and his wife.

Done by the order of the church in conference this the thirtieth day of January, nineteen ten.

# Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

## THE GOSPEL OF THE KINGDOM.

(Lesson 8. Feb. 20, 1910).

### The Golden Rule of the Kingdom:

(Matt. 7:1-12).

Golden Text: All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them. for this is the law and the prophets.—Matt. 7:12.

Verses 1-6: What is the first command of our lesson passage? (Verse 1).

When does one disobey the command?

Jesus is not condemning our privilege and ability of looking into character.

But he is warning against a one-sided judgment, seeing all faults, and magnifying them, and overlooking all virtues.

He points out in verse 2 how certainly such a disposition will provoke a spirit of revenge and retaliation.

A glance through any of the gospels will show how such a spirit existed especially among the Pharisees in his time.

But we will lose the lesson if we fix the fault in that day only, and not in this. What is meant by the mote?

A very small piece of dirt or wood.

What is a beam?

A great piece of wood.

The point to note is that one who criticises another may see the beam, but does not consider it. His mind is on his brother's faults and not his own short comings.

"We have two sets of weights and measures: one for home use, the other for foreign. Every one has two names; and we call it by the flattering one when we commit it and by the ugly one when our neighbor does it." (MacLaurin).

What judging of others is necessary? What judging of others is wrong?

What is Jesus trying to guard against in the lives of his followers?

What is a good way to avoid a tendency to criticise others? (Verse 5).

What does verse 6 mean?

While you must not harshly judge others, neither must you go to the other extreme and be foolishly lenient.

Do not give sacred things to those not capable of appreciating them. Be careful, and do not as it were give holy things to dogs or pearls to swine, for they may trample on them and attack you.

There are men whom Jesus, for all his gentleness, has to estimate thus. This verse limits the application of the preceding, and inculcates prudence, tact, and discernment of character, as no less essential to his servants than the sweet charity, slow to sus-

pect and sorrowful to expose a brother's fault."

Verses 7-11: What is the difference in the thought of the three expressions in verse 7?

To "ask" is to express a desire to him who can grant it. To "seek" is to make an effort in the direction of our desire.

To "knock" is persistent continuance of desire and effort. "Jesus did not mean that his followers may have whatever they like. The way to spoil a child is to give it all it asks, and he does not mean to spoil us. So of course this promise is true only in the spiritual realm, or in regard to the development of Christian character."

Why are the words of verse 8 added?

To teach us that prayers unaccompanied by efforts are not answered. Many ask who do not seek. There must be continuous desire and effort. Prayer is hard work.

Answers do not always come immediately. "The best gifts grow slowly. Therefore patient continuance is waiting on the Giver is the final condition of receiving his highest gifts." Look up John 9:31; Jas. 4:3, and I. John 5:14.

What is the teaching of the illustration in verses 9 and 10?

What other parable did Jesus use to illustrate his teaching on prayer? (See Luke 11:5-10).

What is the point of that story?

What would Jesus have us to understand as we pray? (See verse 11).

Who can best decide what are good things for us?

Verse 12: What is Jesus' Golden Rule? How is it expressed in Luke? (See Luke 6:31).

How did the Golden Rule which Christ gave differ from the common standards of his time? Confucius, the great Chinese philosopher, said: "Do not to others what you would not wish done to your self."

Other Roman and Jewish writers expressed a similar thought, but they all stated the rule in negative terms.

Jesus made it positive. "The negative con-

fines us to the region of justice; the positive takes us into the region of generosity or grace, and so embraces both law and prophets. We wish much more than we can claim—to be helped in need, encouraged in struggles, defended when misrepresented, and befriended when our back is at the wall. Christ would have us do all that in a magnanimous, benevolent way; to be not merely just but good." (Expos. Greek Testament).

Seek Further Answers.

Of the warnings found in this lesson

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which do you think is the most needed now? Why do you think so?

What is the remedy for a fault-finding disposition?

What is the danger of unclean associations?

What lessons on prayer did Jesus teach by the comparisons of the loaf and the stone, the fish and the serpent?

Can the business man be successful and follow the Golden Rule faithfully?

Can a life be really Christ-like and not keep the Golden Rule?

What changes would you expect to see in the world if every one lived according to the Golden Rule?

Are you and I using the prayer privileges God has given us for his glory, our growth, and others' blessings?

Commit the lesson to memory.

## FRIENDSHIP.

Whereas our beloved pastor, W. B. Sansing, feeling that the Holy Spirit has directed him to another field, has preached his last sermon as pastor, giving the church sound doctrine and admonishing her to walk in obedience to God's command, giving her a charge never to look back but press forward, "He that putteth his hands to the plow and looketh backward is not fit for the kingdom of Heaven."

Bro. Sansing leaves us to go to Texas. Pastor Sansing from us did roam, As by God he was called to a new home. Our hearts bleed to see him go West, Tho' we hope it's all for the best.

We've never had a pastor loved more, Because of his faith and the work he had in store,

We tried to keep him for more than a "spell"

But God to him other things did tell, In looking and praying to the Father above

He recommended another for us to trust and love.

And watching thro' him to see God's hand

We now have Bro. Edmond in our stand, We hope the people in the Lone Star State

Will look to Bro. Sansing as if he were theirs by fate.

For he deserves to be loved by all, Both the rich and poor, the great and small.

Our grief at seeing him depart Is really and truly from the heart. Though there is from him still another treat,

As in August he will with us meet; And in our midst both preach and pray. Trying to lead all to Christ before the Judgment Day.

Therefore, we recommend Bro. Sansing to Texas Baptists as a strong, safe, sound gospel preacher, preaching the

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gospel of Christ with love and tenderness.

Preaching the doctrine of the gospel with the great earnestness and tact of the Apostle Paul, trying to lead his flock to "brighter and greener fields" as a shepherd doth his sheep.

May God's benediction rest on him and his family.

Dr. J. W. W. Lyle, Prof. H. A. Stovall Dr. L. F. Ferguson, S. A. Moore.

## ANTIOCH (RANKIN).

(C. E. Bass).

Yesterday was a good day for Antioch Church.

Not so much a good day for what was accomplished as for what we have resolved to accomplish. However we had one accession.

Antioch is an old church with an enrollment of a hundred and fifty, but only about fifty active members.

Consequently, a great deal is expected of her that would not be if the facts were known. These faithful few pay about \$350 per year for all purposes, which makes an average of \$7 per member. Now yesterday was a great day for her, because pastor and church resolved to enlist the absent one hundred or know that they can't be enlisted.

A meeting of the entire membership is called for next Saturday 2 p. m. Several of the brethren have promised to attend the Laymen's Convention at Jackson and we are to have a laymen's rally in March. Pray for us.

## THE THIRD AND LAST APPEAL.

(Walton E. Lee, Secty.)

In response to my former requests and a number of personal letters I have succeeded in securing the names of the clerks of all the associations except seven of the smaller ones. These are: Carey, Choctaw, Judson, Liberty, Oktibeha, Pearl Valley and Red Creek. If any pastor in any of these associations will send me the name, postoffice address and express office of the clerk it will be greatly appreciated.

Should I fail in this it will leave about 150 of the Convention Annuals on my hands which I will take pleasure in mailing out to any who may want them. The cost of mailing is 2c which must be included in request.

## CLARKSDALE.

(C. T. Kincaid).

You may state in your paper that the outlook here is very encouraging. Our congregations have grown to a good attendance morning and night, and our Sunday School reached the 72 mark yesterday. Almost the necessary amount is in hand for the purchase of a lot for a pastor's home; the church part of that amount is six hundred dollars. Our ladies are alive and ever planning larger

## THE BAPTIST RECORD

things for the cause at this place. These are some of the things that inspire us with hope and cause us to press on in the work of our King.

Let me ask as a special favor that those Baptists of the State who have children or relatives here in this city, write me of their employment or whereabouts, that we may strive to enlist them in our work. Not all know what a splendid place this is to lose one's religious identity.

## WHAT IS THE MATTER?

(A. B. Kelly).

Editor Baptist Record:

Just give me a little of your valuable space this week, if you please, and I believe I can call attention to a matter, to a good end, that has thus far, been rather overlooked.

What is the matter with our Baptist preachers in Mississippi, that they are not concerning themselves, any more than they are, about the great Laymen's Missionary Movement so widely and largely before the Protestant denominations in our State and Nation?

This world-wide movement for evangelization is not a little thing. It is not something gotten up for the amusement of people here and here, who need employment, nor to give opportunity to some to satisfy self-righteousness. Neither is it calculated to hinder or impede any of the great movements, whether inaugurated by ministers or laymen of our Christian churches. Nor yet to beget a compromise in any of the doctrinal points of our faith. But my readers, it is a plan, conceived in the hearts and minds of men whose souls were on fire with love for God, and whose consecration to service for him was beyond all question. Also, it was for the manifold purpose of giving the Christian's gospel to far-off heathens and assisting the noble, self-sacrificing preachers at home in disseminating this same "glad tidings of great joy" among their own people.

However, I haven't the time to elaborate on its history, nor much of the enormous good that it is certain to accomplish in a few years. I also appreciate the fact that you could not be expected to give, just now, any great consideration to these things.

But my readers and brethren of the pulpit, I do want to have a few words with you. I want to have a short, but very friendly and pointed chat. In other words, I want to have a heart-to-heart talk with you.

As I see the great objects of this Laymen's Movement, it will bring about a quicker, closer and more vital union, a stronger bond of love and fellowship, a keener sense of sympathy and more complete harmonizing of the spiritual equipment between pastors and their brethren than any feature or adjunct that has ever yet been devised for the advancement and perpetuation of a Christian church.

In consideration of the above facts, I have

of late been looking into the question of how much sympathy there seems to be on the part of our Baptist preachers for this great movement, and I am constrained to believe that it is not what it should be.

I have kept rather close watch on the letters, contributed articles and editorials as they have appeared in the columns of The Baptist Record during the last three months or more, and there have been only two of our dear preachers or pastors who have thought enough of the laymen's undertaking to give their endorsement thereto, and alas! one of them was in mournful doubt as to the probable outcome.

Now why this mumness, dear preachers! Don't you want us to succeed in helping you to propagate the gospel, even if some of you fear we can't? Don't you care to speak a word of cheer? Is it not your work, too, in the end. Are not our efforts partly for the purpose of better supporting you and yours, both at home and on the foreign field? Don't you think that God is calling men and women to stir from their lethargy of ages, and take up the Abrahamic custom of returning to God the tenth and a little more? If so, why not a few more of you say it?

How many of you out of the 675 ordained ministers in Mississippi have taken the time, stationery and stamp to write dear Bro. Whitten a line of commendation and cheer? He needs it and would appreciate it. How many of those who were written to, have complied with Bro. Whitten's request to supply him with the names of just a few competent laymen who might do occasional speechmaking? The answer comes back in words clear and plain, "just a few, or may be none."

Now brethren, I am not abusing you nor trying to make you feel bad, but I would have you think about it, and see if you do not agree that we ought to have more of your concern outwardly manifested.

As a layman, I would say that we expect you to take as much interest in this great work, especially when our Baptist laymen have been given as many and prominent positions on the various committees, etc., as is the case, as our brethren in the Methodist, Presbyterian and other churches are doing. I refer to the ministers. In this connection, I am prepared to say that this has not been true. I have it upon good authority that these other denominations have manifested much more concern in the movement at large, than have the Baptist ministers. There is no good reason for this. So we call on you to change your tactics and "get in the wagon." There is room for us all. Nothing to conflict; if we will see it rightly. Besides, my brethren, let me say in concluding, that while we laymen are trying to forward this great movement, we want your words of encouragement, your sympathy, your smiles—here and there—and your prayers. We crave them. Let us all then say, with the apostle, "Remember the words of the Lord Jesus, when he said, 'it is more blessed to give than to receive.'"

## REMINISCENCE NO. 2.

(A. D. Brooks).

When I first arrived at Greenville, it was about midnight, and coming from the boat, the only person I met was a black negro boy, with an old smutty lantern in his hand. I inquired for a hotel. "Yes, massa, dat is what I is here for." He took me to a little old two-story building—the lower story a saloon. Upstairs were some poorly kept beds. I bunked up as soon as I could, and soon fell asleep. Next morning the breakfast was not very satisfactory, and as soon as I could I walked out to find better quarters. I had not gone far until I saw a man sweeping off the steps of his store. I approached him and made some inquiries, and told him who I was—and he dropped his broom, and grabbed my hand, and said, "well our prayer is heard and answered." His name was St. Clair. He told me then that he and wife and a Mrs. Nelson had united in a covenant to pray that God would send them a preacher. He was glad and took me immediately to see Sister Nelson.

They insisted that I should begin a meeting at once if a house could be secured—for there were only two small church houses then in town—an Episcopalian and a Methodist. We secured the Methodist house and began a meeting at once. I was told that I was the first Baptist preacher that had ever been in Greenville. A Bro. Archer, a Presbyterian minister, lived there, but preached in the Methodist house. He and the Methodist minister both treated me very nicely and attended the meeting—by the way I wish to say right here in all my fifty-one years of preaching I have never gone to a place to hold a meeting but that a Methodist preacher had been there before me. Oh the zeal they have! The meeting was a success and I kept it up through the winter of 1870-71, and on Easter Sunday in April, '71, I and Louis Ball constituted the Baptist church at Greenville with, if I remember right, nine members. This church has developed wonderfully, and is now one of the very best in the State.

In May, 1871, I went over into Sunflower county to hold a meeting at the request of old Uncle Kit Gillispie. Held a fine meeting in a little chapel on Indian Bayou, one-half mile of Eureka, now Indianola. Here we met with such success that we determined to organize a church at next meeting, which we did. I well remember the names of most of them: Kit Gillespie, Y. C. Green, Willis Watson and wife, and others whose names I cannot now recall. I remember after the organization I baptized quite a number in Sunflower river, one of whom was Joshua Stewart. When he was converted he was converted through and through and became a fine church

member; he afterwards died with cancer. His wife was a noble Christian woman. I served this church and Greenville the year 1871, and preached at other places as much as possible, and in the spring of '72 I moved over to Sunflower county and taught at Fasonia and pastored the church at Indianola (now) and in the summer and fall constituted two more churches, up the river; one was called Olive Branch and I forgot the name of the other, but well do I remember the names of some of the members and of happy times with them. There was Tom Lee and wife; he was a jolly good fellow, and loved to kill his deer. There was old Father Stegler, and his two noble sons, Jim and Will, and their widowed sister, Mrs. Lehr, and Steve Jones. I wonder if they still live and remember this scribe! At one of these meetings, up on the river, I was having a good meeting in the shade of some large sycamore trees and had a brother (then a member of the Methodist church) leading the singing for me. Several were at the altar for prayer. I was engaged in instructing them—all at once my singer stopped, I looked up to see the cause. He jumped over the bench, threw his arms around me and cried out, "I have got it now, I know I have. I've got it now, glory!" This good brother I baptized, afterwards ordained him and gave him some schooling; he still lives and has done a noble work. His name is J. E. Watts.

In 1872 I began teaching at Fair View in Sunflower county, and W. D. Powell took charge of the Greenville church. This year I pastored Indian Bayou and the two up the river, and in the summer I organized a church on Porter Bayou, near where Shaw now is, and one on Jones' Bayou near where Cleveland is, then a perfect cane-break. These since have changed names to Shaw and Cleveland as also Indian Bayou to Indianola, and they are now all good and prosperous churches I am told, and when I hear of their prosperity I bless God that he guided me to the great Mississippi Delta when he did. So that I did not build where others had laid the foundation. It is a source of great happiness to me now in old age (84) to know that I planted, while now others can water. God bless these dear old churches and give them under-shepherds to care for them and in the sweet by and by we will all rejoice together. More by and by.

## Hillsboro, Texas.

## ANNOUNCEMENT.

(A. J. Rowland, Secy.)

It is hereby announced that the American Baptist Publication Society closed its Atlanta Branch Feb. 1, 1910. All orders for Bibles, books, periodicals, church and Sunday-school supplies, etc.,

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hitherto sent to the Atlanta Branch should now be sent directly to the parent house, 1701-1703 Chestnut Street, Philadelphia, Pa., where they will be filled with utmost promptness and despatch.

The Atlanta Branch was established at the urgent request and for the better accommodation of the Baptists of the eastern division of the Southern States. It has been maintained during its entire history at large expense and loss. The Publication Society discontinues it with great regret, but feels compelled to do so to save expense and because, with present railroad and postal facilities, it believes it can render a service from headquarters which will be entirely satisfactory. It is earnestly hoped that under the new arrangements the Society may not only continue to have the support of all its patrons in the Atlanta field, but that their number may be greatly increased.

## REMEMBER.

(Robert H. Tandy).

That the Home Mission Board has received up to this time less than last year

That Mississippi was asked to give \$36,000 to foreign missions and \$26,000 to home missions by the Southern Baptist Convention.

That only 583 churches in Mississippi out of a total of 1408, reported contributions to Dr. Rowe last year for home missions. Where are the 825?

That the last report on immigration showed that the foreigners came to America the last four months of the year at the rate of a million and a quarter a year.

That of the 90,000,000 inhabitants of the United States 20,000,000 belong to evangelical churches, 12,000,000 belong to other sects and 58,000,000 make no religious profession.

That the Home Board has 25 mountain schools in which more than 5,000 students are being trained for God and the service of his kingdom every year.

That the hundreds of our strongest and best churches in the Southland have been fostered and brought to the place of self-support by the Home Mission Board.

That the only hope for the salvation of our American cities, in nearly every one of which more than half of the inhabitants are without religious profession, is the help extended by home missions.

That our Home Board has 36 foreign missionaries in Cuba, the Isle of Pines and Panama who supply 60 churches and stations and baptized last year 317.

That we are depending upon you, brother pastors, every one of you for the best contribution you can get from each of your churches before April 30, for home missions. Please don't fail us.

Thursday, February 17, 1910.

THE BAPTIST RECORD

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## Discontented Dorothy.

Dorothy was a very discontented little girl indeed. She was much given to grumbling, and was apt to say a great many times a day that it would be ever so much nicer if she could be like Kitty Glover, or have a hat like Minna Sherwood's, or go out riding every day in a pony carriage like Hazel Lawrence. At times Dorothy really thought that she was more to be pitied than any other little girl in the world. Oh, she was quite sure she was.

Dorothy thought the fairy looked very cross, so she hastened to answer.

"Oh, because I never have any good times like—like other girls. I haven't a pony like Hazel Lawrence, and my new hat isn't half as nice as Minna Sherwood's, and I have to mind baby when I want to play, and I have to learn great long, horrid lessons, and sew patchwork and wash dishes and, oh, I'm tired of it."

"Well, you seem to be in a peck of trouble, I must say," remarked the fairy, reflectively. "But I'll soon remedy all that. I'll change you into any other little girl you want to be in a jiffy."

"Oh, how perfectly splendid," cried Dorothy in delight.

"Well, well, tell me who you want to be," said the fairy, crossly. He really didn't seem to be a very good-tempered fairy, but that is the way with the tiger lily folk. You can never depend on them. "I haven't time to stay here all day; they're waiting for me at court this very minute. If you hadn't vexed the tiger lilies so, I wouldn't have come at all. But I had to attend to their complaints. Who will you be?"

"Oh, I think I'll be Hazel Lawrence," cried Dorothy, trembling with excitement. "But no—no—how could I have forgotten? She hasn't any mother. I wouldn't be without a mother for all the pony carriages in the world. Kitty Glover—but Kitty Glover has red hair, and I think that would be dreadful. Minna Sherwood—but, oh, dear, Minna is so stupid in school. The teacher is always scolding her. Then there's Alice Gray—she lives in a lovely house, but she hasn't any brothers or sisters to play with and she must be dreadfully lonesome. Jennie Larkins hasn't to learn lessons or sew, but her parents are fearfully poor, and Jennie has to go barefooted. Millie Martin has a snub nose, and Bertha Clark's big brother is horrid to her—and—and—oh, dear fairy, I can't think of any little girl I'd really like to be, after all."

"Then what were you grumbling for?" asked the fairy, severely. "I've a good notion to change you into one of those girls, anyhow, just to teach you a lesson."

"Oh, don't do that," entreated Dorothy, in sudden terror. "Oh, please, dear, good, kind fairy, don't do that. I really don't want to be changed, and I'll never grumble or be discontented any more. Indeed, I won't."

"Very well, then, mind you don't," said the fairy, just as a sudden gust of wind came along and mixed all the tiger lilies up together. When the wind passed and the lilies stopped nodding, the fairy was gone; and Dorothy was sitting down on the grass with her head against the maple, although she was quite sure she had been standing up.

Dorothy told mamma all about it and her mamma laughed and said she had dreamed it. But Dorothy has been very careful never to grumble or give way to discontent since that day; for she thinks that perhaps it wasn't a dream, and that it is better to be on the safe side.—Presbyterian Banner.

## Dora of the Lighthouse.

Dora lived with her father in a light-house on a small rocky island far from the shore. Her father was keeper of the lighthouse and had to live in the lighthouse all the time, so that he could light the big lamp at night and ring the great fog bell as a warning to ships to keep off the dangerous rocks.

Living so far out at sea, little Dora could not go to school, and had no friends but the sea gulls, who were very tame and would come to her to be fed. All day she played among the rocks, gathering sea shells and pretty colored stones.

One day her father got into his boat and rowed to the shore to buy provisions, leaving Dora all alone. But Dora was not lonely, for she was very busy on the rocks, gathering shells to string into a necklace.

By-and-bye clouds began to gather, the wind blew and rain began to fall. It fell faster and faster, and the waves were dashing angrily on the rocks.

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Dora's father did not return, and the little girl began to be frightened, for she had never been alone in a storm before.

Soon night came on, and there was no one to light the lamp, which should shine out brightly on such a night.

A narrow winding staircase led to the lamp, which was at the top of a very high tower. It was a very hard thing for such a little girl to do, but Dora decided that the lamp must be lighted, so she took a match and climbed up the long flight of stairs. In a minute the light was shining out brightly on the stormy sea.

Dora sat down by the window to watch for her father, but a fog was creeping slowly from the sea, and soon the bright light of the lighthouse seemed very dim and could be seen only a little way. Then Dora went to the great fog bell and pulled the rope.

By-and-bye, when the storm was over, Dora's father was able to row from the land, and when he came to his island home he found the light burning brightly and his brave little daughter fast asleep.—Selected.

## DEATHS.

(Wm. H. Ware).

Bro. Ware was born in South Carolina October 4, 1820, and fell asleep December 19, 1909, age 89 years, 1 month and 29 days. As a citizen he had few equals, as a soldier he was brave, as a Christian he was consecrated and ever ready to do what he could for the advancement of the kingdom of Jesus.

May the Lord Richly bless the sorrowing ones, and guide us all to his glory.

J. P. Harrington.

## Mississippi College.

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CLINTON, MISS.

Thursday, February 17, 1910.

## WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.  
(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

## Woman's Central Committee:

President of Central Committee  
Secretary of Central Committee  
President of Sunbeam Work  
President of Young Woman's Missionary Union.

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MRS. W. R. WOODS, MERIDIAN,  
MRS. W. S. SMITH, MERIDIAN,  
MRS. MARTIN BALL, WINONA. President of Young Woman's Missionary Union.

## Officers of Annual Meeting:

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MRS. GEO. W. RILEY, JACKSON

President  
Vice-President  
Recording Secretary

## THE BALLAD OF THE SAINT.

(By Theodosia Garrison).

The Little Cherubs whispered:  
"What strange new soul is this  
Who cometh with a robe besmirched  
Unto the Place of Bliss?"  
Then spake the Eldest Angel:  
"He bears his life's award—  
The burden of men's broken hearts  
To place before the Lord.  
The dust upon his garment's hem—  
My lips shall bow to it;  
The stains upon the breast of him  
Are gems thrice exquisite.  
Oh, little foolish Cherubs,  
What truth is this ye miss?—  
There comes no saint to Paradise  
Who does not come like this."  
—Everybody's Magazine.

The Little Cherubs whispered:  
"Who comes to be our guest  
With dust upon his garments hem  
And stains upon his breast?"  
Then spake the Eldest Angel:  
"Most lovely is the stain—  
The tears of those he comforted

## AIMS AND APPORTIONMENT OF THE WOMAN'S MISSIONARY UNION.

April 30th, 1909-1910.

Home missions	\$ 85,000
Foreign missions	115,000
Training School (support).	3,000
Training School (end.)	7,000
Margaret Home (support).	1,200
Bible fund	2,000
Total	\$213,200

To reach these aims it will be necessary for the Union to increase its contributions 48 per cent. for Home Missions and 19 per cent. for Foreign Missions.

On this basis the following apportionments were made and adopted at the Annual Session of 1909:

Name of State.	Foreign Missions	Home Missions	Training School	Fund Supt.	Board Endt.	Mar. garet
Alabama	\$ 7,500	\$ 6,500	\$ 275	\$ 500	\$ 100	\$ 100
Arkansas	3,100	1,300	100	250	65	35
District of Columbia	1,000	300	50	15	15	15
Florida	1,700	1,500	175	100	40	40
Georgia	16,900	12,700	315	1500	200	125
Kentucky	9,800	6,000	450	1000	130	100
Louisiana	2,350	2,350	75	100	100	56
Mississippi	3,900	3,500	125	200	65	65
Maryland	2,400	2,000	125	200	50	65
Missouri	4,800	2,400	150	500	15	65
North Carolina	12,170	10,000	280	800	200	100
Oklahoma	600	600	25	50	10	10
South Carolina	14,430	11,000	210	200	175	150
Tennessee	7,800	8,000	150	500	540	65
Texas	7,300	5,200	175	500	175	90
Virginia	19,250	12,800	350	1000	130	125
Totals	\$115,000	\$86,150	\$3000	\$7400	\$2000	\$1200

By reference to the foregoing table we find Mississippi's apportionment for various objects. Our corresponding secretary furnishes the following information:

Foreign missions \$3,900.00  
Home missions 3,500.00  
Paid foreign missions 1,581.30  
Paid home missions 972.07  
Pledged Bible fund 65.00  
Paid Bible fund 45.00

The task is great and the time

short, but if we rally with a will to meet the emergency—all will be well.

Just a little more than two weeks till we observe the annual Week of Self Denial and Prayer for home missions. The literature will be sent out the first of the coming week, a little delayed but in ample time for use. What is each society going to do in this special effort? Just what you, my dear sister, and I, do.

I have been thinking that before the bewildering millinery openings tempt my small purse, I had better lay aside a half of what I intended for a new bonnet. If I give it to my better half with strict injunctions not to let me wheedle it out of him, my mission envelope will be weightier, maybe. (Do not think that this will be an evasion of the purpose, for will it not be great self-denial to see the other sisters' new bonnets?)

Then, too, that pretty new Galatea will make just as becoming and serviceable a dress as the linen which costs twice as much and the difference will make another addition to the Lord's envelope.

"The Little Cherubs whispered:  
"Who comes to be our guest  
With dust upon his garments hem  
And stains upon his breast?"

Then spake the Eldest Angel:  
"Most lovely is the stain—  
The tears of those he comforted

Who may not weep again."

The Little Cherubs whispered:  
"What strange new soul is he  
Who cometh with a robe besmirched  
Unto the Place of Bliss?"  
Then spake the Eldest Angel:  
"He bears his life's award—  
The burden of men's broken hearts  
To place before the Lord.  
The dust upon his garment's hem—  
My lips shall bow to it;  
The stains upon the breast of him  
Are gems thrice exquisite.  
Oh, little foolish Cherubs,  
What truth is this ye miss?—  
There comes no saint to Paradise  
Who does not come like this."

—Everybody's Magazine.

This matter of clothes is a two-sided question anyway.

On this side garments "which moth doth consume" (R. V.); on the other side, the spotless robes of righteousness.

A bride's linen is a pleasing and interesting sight. Had you thought of the wonderful beauty of the robes which Christ has prepared for his bride—the church?

Day by day an earthly bride adds to her store. Is a new garment added to our heavenly treasure, when we have an opportunity such as Christ commanded: "Naked, and ye clothed me."

The millions in our home land without the gospel, without churches without schools, without material comforts, must be visited, clothed, fed and in the highest sense, ministered unto. When the Master permits such an opportunity to come to our very doors, shall we fail to stretch out an eager hand of help. My dear fellow-laborers, shall we not bend every energy to "make the port" in our home mission offering, and add thereto a thank-offering that God has graciously allowed us the privilege of being partners in his business?

Foreigners Flooding the South.

We hear often enough about the hordes of immigrants from the old world which flood the north and west, but not nearly as often of the tide which sets southward. Within three years 15,000 have come to Norfolk; in Tampa there are 15,000 Cubans and 10,000 Indians; in New Orleans there are thousands of Italians, Spaniards, Syrians and others. In some Texas counties the court records are kept in German; in others the Spanish language alone is heard. While a Mexican presbytery has been successfully constituted in the Synod of Texas, in the French and Italian fields of Louisiana little has yet been accomplished. In New Orleans there are only one French, one Italian and two German churches.

—Missionary Review of the World.

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## A NEW BOOK.

## BAPTIST PRINCIPLES.

Letters From a Father to His Son.  
(By E. E. Folk, D. D.)  
Cloth, 12mo., 308 pages, price \$1, prepaid.

## Subjects of the Letters:

1. Loyalty to God's Word..... 7
2. Individualism..... 24
3. Religious Liberty..... 36
4. Separation of Church and State..... 57
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24. Some Prominent Baptists..... 275
25. Baptist Hymn Writers..... 283
26. Baptist Growth..... 292

Many a father will wish to read these letters as his own message to his child. They are thoroughly good.

Baptist Sunday School Board, Nashville, Tenn.

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NO HOME WHERE THERE  
ARE CHILDREN SHOULD  
BE WITHOUT A PIANO OR  
ORGAN. WHAT IS HOME  
WITHOUT MUSIC?

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Now is the time to make your purchase. It will pay you to come to Jackson and investigate our proposition. If it isn't convenient for you to come to Jackson, cut out this ad, fill in blank below, and mail to us and one of our salesmen will try to see you before this special offer expires. We will save you from \$50.00 to \$100.00 on a piano.

Read these facts concerning the KIMBALL.

What does this indicate to you? Out of 40 music teachers in and around Jackson,

17 own the KIMBALL, 4 own another make. 2 own another.

The other 19 own various makes, no two alike. In other words, over 40 per cent or nearly one-half of the music teachers in this community own KIMBALL pianos. Isn't this sufficient proof to you of the enduring powers of the KIMBALL, and shows it best adapted to the exacting requirements of constant use? Don't you think the KIMBALL good enough for you? Why pay just as much or more for some inferior make when you can get a KIMBALL on terms just to suit your own convenience.

Don't fail to take advantage of our special offer during February and March by coming to Jackson, or fill in the blank below and mail to us at once. Our prices on Church Organs are unequalled. Heidelberg Piano & Organ Co.,

Jackson, Miss.

Dear Sirs:—Should one of your salesmen be in my neighborhood during February or March, will be glad to have him call on me and explain your special offer on KIMBALL pianos and organs for February and March with the distinct understanding that I am under no obligations whatever to buy.

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in which we are to put, not only ourselves, but what God has given us.

It is just as much our duty today to put ourselves and what we have in this campaign as it was the duty of Carey, Morrison, Moffatt, Judson, Patton, Rice, Yates, Livingston and many others.

If it is not God's will for us to go to the front of the battle, then we must stand faithfully by those on the "firing line." There is no other way that is safe.

All that we have is a "trust-fund" for God. If we are wise stewards we will so use it for God's glory as to lay up for ourselves treasures in heaven.

It is against Christ's teachings for us to hold a "dress parade" and put on our heads and backs what is needed for the evangelization of the world. He does not want what is needed for the helpful comforts of life or for the intellectual development of our children.

We have no right to spend money needlessly in pandering to our ease, greed, or love of display by the selfish use of our "trust-fund."

I once read of a man who was so "stingy for heaven" that, out of a small salary, he kept five substitutes on a foreign field. He wanted (he said) to put all he could in God's bank, one that never breaks. Oh! that we could become so alive to our duty as stewards.

We are admonished to give individually, systematically, proportionately, and to give cheerfully. "God loveth a cheerful giver." "Give and it shall be given unto you." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

(Read before W. M. U. Oct. 15, 1909, Verona, Miss.)

Kendrick, Miss., Jan. 29, 1910.  
Tennessee Valley Fertilizer Co.,  
Florence, Ala.;  
Louisville, Ky.

Having used your goods for the past three years I prefer it to any fertilizer that I can buy. I made 1804 lbs. cotton on one acre with 700 lbs. of Ashcraft's Formula. Under normal crop season I would have made twice the amount.

Owing to the situation of your plant you give us the best goods for the least money. With all things considered it is money to me to buy your goods. No farmer will make a mistake to use from three to seven hundred lbs. per acre of your goods with deep and thorough preparations and proper tillage.

Yours very truly,  
A. J. JOHNSON.

### BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

## Sick Headache

"I have been a frequent sufferer from sick headache for years, yet never would use headache tablets. My son persuaded me to use Dr. Miles' Anti-Pain Pills during one of these attacks, and to my surprise it gave me speedy relief!"

MRS. LOUISE LEWELLYN,  
Pewell, S. D.

When the disturbance which causes headache affects the nerves at the base of the brain, which connect with the large nerves that run to the stomach, heart and lungs, it frequently causes headache with vomiting—sick headache.

Dr. Miles' Anti-Pain Pills

soothe the irritated brain nerves and the cause of pain is removed.

The first package will benefit; if not, your druggist will return your money.

## Southern Baptist Convention

Baltimore, Md., May, 1910

VIA

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Delegates interested in this movement or contemplate the trip should address the undersigned for such information as will guide them on the journey.

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Lv. Hattiesburg..... 10:30 A.M. 7:43 P.M.  
Ar. Jackson..... 1:55 P.M. 11:00 P.M.

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No. 101 102.  
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Thursday, February 17, 1910.

THE BAPTIST RECORD

13

## MORAL TO THE TRUE STORY OF A MISSIONARY BOX.

(I. M. Spencer).

When we send goods to the missionary, to the Orphanage and the mountain child, let us, for Christ's sake, if it be possible, put in some bits of beauty.

These dear objects of our affection love beauty—we all do, and God intended that we should—else he never would have set the twinkling stars in the blue canopy over us, nor would he have hung the tinted rainbow in the sky. He never would have gilded the western clouds, nor framed the setting sun its halo of opal and crimson and blue, nor would he have sprinkled the glistening dew drops on the opening rose, and the purple pansy at our feet. He never would have painted the grass its emerald hue, nor the autumn leaves their beauteous tints. Nor would he have drawn the perfect outlines of the mountain crest and fashioned the curving valley in its sweep, and he never would have traced the limped winding stream nor filled the dark blue sea.

Although she catches large numbers at all seasons, it is during the spawning time, late in the summer, that the largest catches are made. At that season, eight or ten fish a day is not an unusually large haul. The absolute truth of the stories told concerning this wonderful cat is vouched for by many fishermen and hunters, who are as familiar with the animal's antics as they are with the art of fishing itself.

So let the missionary's wife find a lace collar, and a pretty veil; the daughter a dainty handkerchief and fan, and the missionary himself a vest as white as snow.

Let the orphan wear some little shiny slippers and a little muslin gown. Let the mountain child find pictures and some ribbons, pink and blue.

Then let us tell ourselves and tell men and women and children—that he who gives us all of this, wants that same beauty reflected in our lives. He wants beauty of heart and mind and soul.

## To Drive Out Malaria And Build Up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing this simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. See.

## A Wonderful Cat.

Probably the most wonderful cat in Berkshire county is a tiger mother cat in the north end of the Alford Valley. This cat makes a daily practice of catching trout by the simple use of her deft paws.

Each morning during the spring, summer and fall season she may be seen by any one going leisurely down to the brook, which has a very clean bed, and is not very deep at her favorite place of fishing. Here the cat nestles down by the stream's edge with her forepaws just into the water, and when a trout comes along, by a swift, artful and deft single sweep of her clawed paw, she is sure to land her victim high and dry on land.

Then she takes the wiggling fish in her mouth and proceeds with it to the house, where she invariably delivers it upon the porch or gravel walk, still alive and struggling. She

seems to be very careful not to injure her prey, for they are always delivered alive. If she has kittens, she gives them a fish or two, but they have so many that neither she nor her kittens seem to be as specially fond of fish as cats usually are.

After leaving the fish at the house, this remarkable cat returns to the brook and fishes again, invariably taking her victims to the house one by one.

Last season she caught nearly one hundred and fifty speckled beauties by actual count, and hardly a day passed when Mr. Woodford, his wife and son did not have choice, fresh fish caught by this industrious feline. Since the smaller fish are harder to catch, it naturally follows that most of them are from six to eight inches in length, very few being less than the legal six inches. Of course, this feline fisherman does not understand when the legal closed and open season begins, and pays no attention to that, never ceasing her labors so long as good weather prevails.

God made and gave us all this beauty. He wants us to lift our eyes and see him in everything his hand has touched, and somehow I love to think he wants us to send beauty and love and pleasure to those he has committed to our care.

So let the missionary's wife find a lace collar, and a pretty veil; the daughter a dainty handkerchief and fan, and the missionary himself a vest as white as snow.

The family naturally prize their pet very highly for her unusual intelligence, as well as her practical value to the household.—Berkshire Courier.

FARM SEEDS. Write Vineyard Farm, Griffin, Ga., for description, etc., of Cotton, Cotton Seed, Maize, Corn, Peas, and other Oats. These are well known and recommended by the different State Exp. Farms as the best on the market. We plant no other and give no other and have our own machinery to keep them pure. The Government has bought large quantities from us for distribution, which proves the character of our product. Cotton Seed, H. Oats, Si. and Corn, \$2 per bu., f.o.b. Griffin, Ga. Orders filled promptly.

## LADIES, If you have superfluous HAIR ON THE FACE

send for new information. Save money to satisfy and effectively remove chemicals or instruments, only safe way.

Correspondence confidential in plain sealed envelope.

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Like hungry lions, the fish bite like lions if you use MAGIC FISH LURE. Best fish bait ever discovered. Write to-day and get a box to help introduce it. Agents wanted.

J. F. Gregory, Dept. 4, St. Louis, Mo.

Each box contains 100 lbs. of the best fish bait.

Send for sample.

</div

## TRUE STORY OF A MISSIONARY BOX.

(I. M. Spencer).

A long time ago I lived in a certain town in a certain State. We had there a live W. M. U. and the eventful "box packing" day rolled around.

The family to which our goods were sent lived away out in one of the frontier districts—there was the preacher, his good wife and four daughters. I remember so well how we read the letter over and over, lest we make mistakes as to the size of shoes, length skirt measure, of waist, etc., etc., ad infinitum.

We smiled many times and had some fun, too, because the dear girls had given their make-up, in minute detail, even to the color of the hair and eyes, and true to instruction had given their ages. These girls (?) were 29, 31, 33 and 35, and there can be no gainsaying their spiritual and moral worth, or they never would have put in black and white, a sacred truth, that is usually shut up tight between the lids of the "family Bible," that reposes undisturbed on a table, in a dark corner in the best room.

We finally got our goods together and time fails me as I write of the wonders of that collection. My heart thrills, even now, as I recall those splendid garments. When all those substantial household goods and handsome wearing apparel of all kinds was in the box, and the pastor

was nailing on the cover, one dear woman sighed contentedly and said: "Well, there is nothing more that I can think of that we could send to make them comfortable and happy. Another said, 'Yes there is, the most needed things we have not sent and since we cannot, we will just turn the matter over to the Lord, and ask him to supply their need.' With one voice the crowd exclaimed, 'What on earth can it be?' Her smiling answer was 'four good strong, active, industrious men.'

The preacher was fitted out from head to foot with the very nicest and best, dear man! I just believe that when he was all spick and span, the following Sunday, that he preached like Paul and Spurgeon and Moody.

The preacher's wife could walk beside him to church in a long black velvet coat, a bonnet to match, and the nicest of shoes and gloves. We pictured her with uplifted face listening to her preacher, as he caught inspiration from her shining eyes.

We saw Miss Carrie, and Miss Mary, and Miss Susie, and Miss Hattie, (these were not their names but I must call them thus) as they donned their new dresses, hats, coats, gloves, etc. We were dreadfully afraid they would get the things mixed and that a blonde would put on some article intended for her blonde sister—but we just had to trust them to do their own dressing.

Among the wonders in this box were four gold breast-pins (I am calling them breast-pins because this was

somehow I have lived to think that may be, who knows? that those little tokens of our love made their eyes so bright and their faces so sweet that they—Miss Carrie and Miss Mary and Miss Susie and Miss Hattie, caught "those four, good, active, industrious men."

LUX WILL CURE Consumption in ninety cases out of every hundred when used during the earlier stages. It is an EXTERNAL remedy—no nauseous drugs or disturbances of digestion. Rub it in well on the chest and back and in thirty minutes you will detect its presence in the breath showing that it penetrates to the seat of the disease. LUX is a healing, soothing, nourishing liniment with many remarkable cures to its credit. Mr. S. A. Church, 1121 Delachais St., New Orleans, says: "I have used LUX with wonderful results. I was suffering with a severe cold and cough which I could not get rid of. I used LUX one month and am completely cured." For all sub-surface inflammations, whether of joint, muscle or lung tissue, LUX is a safe and certain cure. Ask your druggist or send \$1.00 and receive a bottle by registered mail. THE LUX COMPANY, Box 507, New Orleans, La.

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The grower patronizes the MUNGER System because close ginning means best turn-out and "Munger System" means best sample.

MUNGER System Gin Outfits may be had of any capacity. Choice of Munger, Pratt, Eagle, Winship and Smith Gins. Engines, Boilers, Linters and every cotton machine between field and loom.

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## CONTINENTAL GIN COMPANY

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Both the cotton ginner and the cotton grower profit by the perfection of the MUNGER System Gins. The ginner profits by increased capacity, economy of operation, freedom from breakage and repairs and the South-wide prestige and reputation of the

## FREE BOOK ABOUT CANCER.

THE LEACH SANATORIUM, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is, in fact, a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MOTHERS for the CHILDREN IN THE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DISEASES OF the STOMACH. Send for our free Catalogue. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Manufactured under the Food and Drugs Act, June 30, 1906. U. S. Patent Office, No. 892. AN OLD AND WELL TRIED REMEDY.

## WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

## BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other ills. Bright's disease is really dangerous. It could be killing you, and you might not know you had it. You should start at once to take

Dr. DeWitt's Liver, Blood & Kidney Cure

This ancient remedy has cured thousands afflicted like you. It is absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action.

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## GO EAST

Thursday, February 17, 1910.

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VIA

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## Bird Song.

Cheep! Cheep! Chee-wee!  
Little brown bird in the cold and storm,  
Singing to keep your small heart warm.

Bravely facing the winter blast,  
Knowing that spring time will come at last.  
Cheep! Cheep! Chee-wee!

Cheep! Cheep! Chee-wee!  
Truly you know that a sparrow's fall,  
Is marked by the One who watches all,

And look for food to Him who said  
"Give us this day our daily bread."

Cheep! Cheep! Chee-wee!

Cheep! Cheep! Chee-wee!  
Sing little bird in the old elm tree,  
Sing your cheeriest song to me;  
Sing of the glad days yet to come,  
A song of sunshine, and love, and home.

Cheep! Cheep! Chee-wee!

—Isabel Bougee.

## The Black Man.

The Negro lives nearer to nature than any of us, and the gates of his soul swing wide to the Baptist summons. More than two million Negro Baptist members can be found in the Southland alone, and as has been happily said, "When you see a Negro who is not a Baptist you may know that somebody has been fooling with him." Their numbers are not due alone to the influence of white Baptists. There is one town in Mississippi where there is not a single white Baptist church, while there are ten flourishing Negro Baptist churches. All this does not go to show that the Negro "hasn't brains enough to plain away de Bile," or that ignorance is the soil in which the tree of truth grows best. But it does indicate that the truth of God, being essentially simple, finds its readiest response in the simple, child-like spirit. It bears out the Master's statement that things hidden from the wise and prudent are revealed unto babes.—Exchange.

## Wise Dog Saves Its Mate.

Thomas Jones, who owns a big ranch on San Juan Island, lost a collie dog last fall for nearly a month, and for several days searched the woods about his place zealously for the pet, without success. One day he tossed a bone to another collie. Instead of gnawing it, he picked it up and started for the woods. He kept turning his head, apparently to see if he was followed, and Jones concluded to follow him. The dog trotted along for about a mile and stopped at the edge of an abandoned well. He dropped the bone over the edge of the well. Jones got a ladder, climbed down and found the dog that had been lost. There was only about two inches of water in the well, but the animal would have starved to death had it not been for the other. The lost dog was in good condition, and as it had been missing twenty-four days the other dog must have kept it supplied with food for nearly a month.—London Telegraph.

## YOU CAN AFFORD

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1 No. 5, does good work.	20
1 No. 6, good machine.	35
1 No. 6, a bargain.	45
1 No. 7, good as new.	65
SMITH-PREMIERS, No. 3 & 4	
1 No. 1, good.	\$20
1 No. 2, a bargain.	35
1 No. 2, still better.	40

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No. 3 Underwood. 40  
No. 4 Underwood. 45  
No. 3 Oliver. 45  
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when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

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## TARRY YE.

(J. M. Hutson).

The world looks on in wonder and astonishment at the working of God's Holy Spirit in and through his people. It is an evidence that Satan through the instrumentality of infidels and atheists has never been able to repudiate or refute. Enoch's living and walking with God for three hundred years, together with his translation as a reward of obedience; Noah's reward for loyalty to God in the preservation of himself and family, while the world with all its people was utterly destroyed; the call of Abraham to the fatherhood of a nation, and to stand as a living and perpetual witness for God and an example of faith and trust; the strange and mysterious manner in which Moses was called and commissioned to the most hazardous, yet the grandest and most glorious service ever committed to humanity; the manifestation of wisdom, power and punctiliousness of God in leading the Israelites from Egyptian bondage, and their instalment in the land of Canaan are sufficient evidence, if nothing more had ever been given, to forever condemn the skeptics, and those that reject God's offer of mercy, and disregard his commandments. These witnesses were all under God's first manifestation of himself as "God the Father," beside whom there was none else.

After a four thousand years' preparation during which time he established those wonderful covenants of law and promises, he began their fulfillment by a second manifestation of himself in the person of a "Son," Jesus Christ, a Savior and Redeemer.

Commencing the new, and to the world, a mysterious demonstration of himself, he put to silence and shame the critics of all ages, and placed truth on so high a plane as to entrance the "magicians" of the east, who became humble suppliants at the feet of a babe.

This "God manifestation" served its purpose and gave place for the third, that was launched on the day of Pentecost, when God in the person of the Holy Ghost took up his abode in the hearts and lives of men and women, there to abide, making the human body the temple of God; see I. Cor. 3:16-20; Jesus foretold the coming of the Holy Ghost and instructed his apostles to tarry at Jerusalem until endued with power from on high.

Jesus said the Holy Ghost should take of the things of his and show unto them. The power here referred to was the infilling and the indwelling of the Spirit of Christ. Paul says (Rom. 8:9) that, "If any man have not the Spirit of Christ, he is none of his." The Holy Ghost in some places is referred to as the "Promise." See Luke 24:49; Acts 2:39.

He is to reprove the world of sin, of righteousness and of a judgment. The reproof is through the church, and by the providences of God.

There is a spirit of deception in the world (anti-Christ) and the Spir-

## WANTS OF THE WORLD.

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it of Christ, and John counsels us to try the spirits whether they be of God—I. John 4:1; and the third verse tells us how it is done: Jesus says, "By their fruits ye shall know them." And Paul tells us what the fruits of the Spirit are.—Gal. 5:22, 23.

The Spirit is tried by the Word and the Word is made effectual by the Spirit. Hence the necessity of their co-operation in the work for God.

The first command of Moses at the Red Sea was to "stand still and see the salvation of the Lord." The next was to "go forward" until we see the salvation of the Lord; our progress in the Christian life will be slow. We can hardly show to others what we fail to see ourselves. "Be still and listen to God."

"Tarry ye." Wait for the sound of going in the mulberry trees.—II. Sam. 5:23, 24.

Many are running that were not sent, and many are preaching without tarrying as commanded. This is why so little is being accomplished by the great majority of preachers. "The Spirit and the bride say come." Where the Spirit is lacking, there is no bride.

No person is fully equipped for the service of the Lord until filled with the Spirit, until a full consecration is made of all, and self is lost sight of.

The yoke is easy and the burden is light to the Spirit-filled soul. Wait for the promise, and when the promise comes, doubts and fears are banished. Peter says, "For the promise is to you and to your children, and to all that are afar off, even as many as the Lord your God shall call."—Acts 2:39. Apollos was mighty in the Word, but he knew nothing but the baptism of John; that was unto repentance and was ignorant of the ill-important baptism of the Holy Ghost, but he was teachable, and Aquila and Priscilla expounded unto him more fully the way of the Lord.

Praise God for capable teachers and for people that will be taught. "Go to the ant thou sluggard, consider her ways and be wise."

### A Doctor in the Family,

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